

MORIZ WINTERNITZ

In Memoriam

(O. Stein)

Though age and serious illness had weakened the physical constitution, the sudden death of Prof. Moriz Winternitz which occurred on the night of the 8th of January, 1937, was a heavy blow not only to his family, but also to the community of Indologists in which he occupied a place like that of a father. In 1934 he retired from his academical chair after a splendid service of 35 years. After that, although he never enjoyed perfect health, yet his literary activities and critical acumen never flagged. He planned ever new papers or books; few editors of Journals or Commemorative Volumes asked in vain for his collaboration; and besides his active interest in questions of humanity, he did not lose sight of his *magnum opus*, the third volume of the English version of "A History of Indian Literature," the progress and completion of which was his cherished aim. In him India has lost one of the most competent interpreters of her ancient literary heritage, sincere admirer of her great men, in modern times and one who wished her a glorious future. All those who met him will never forget his gentle and imposing personality as a man; and those who ever applied for his advice or help will thankfully remember the readiness with which he complied with their requests.

Moriz Winternitz belonged by his birth to the pre-war Austria where he was born in the year 1863, in Horn, a small town of Lower Austria. Even in his childhood he showed signs of extraordinary intellectual capacities, for in his father's home he learned the art of reading and writing Hebrew even before he entered the elementary school. In 1880 he entered the University of Wien (Vienna), where he in his first terms studied Comparative Philology, Classics, Philosophy, Ethnology and Indology (the last two under the "linguistical ethnologist" Friedrich Mueller); he was not yet decided as to the turn his future studies would take. In 1881 George Bühler returned from India after a splendid career of 17 years in education as well as in

research and was appointed Professor of Indology in Vienna University. Winternitz became one of his most promising pupils since 1881. But that did not prevent the student from following his interest in Semitic languages, or Cuneiform inscriptions, Avesta, philosophy or ethnology. It may be interesting to mention that the late Professor Eugen Hultzsch was in these years as "Privatdozent", the tutor of Winternitz who introduced him to Pāli and Pāñcatantra. At the early age of about 22 years he took his degree of Ph. D. in 1886.

The subject of his thesis was, "Ancient Indian Marriage Ritual according to Āpastamba; compared with the marriage customs of the Indo-European peoples" and was printed in an enlarged form in the "Denkschriften der kaiserl Akademie der Wissenschaften" (Transactions of the Imperial Academy of Sciences) Wien, Philos.-hist. Cl. 40, 1892. To-day, when the *Kalpa* is familiar to every student, when the texts of *S'rauta*- and *Gṛhyasūtras* are accessible not only in handy editions, but also in one or more translations, and when there exists even a masterly work on the *Ritual Literatur* by the late Prof. Hillebrandt the thesis by Winternitz may not appear as something fresh and original. But it will be readily admitted that in the last decades of the 19th century the comparative study of Indo-European religion and customs was in its infancy, and only hopes were entertained of a reconstruction of the common, at least Aryan, facts in religious life; these scholars had to work on Mss., and to edit the texts first, and so did Winternitz in 1887. This his edition of the "*Āpastambīya Gṛhyasūtra* with Extracts from the Commentaries of Haradatta and Sudarśanārya" (Vienna) must be considered as the *first critical edition* of that not easily intelligible text, as in 1885 only an edition in Grantha characters was published at Tanjore to which the value of a modern Manuscript could be attributed but not more. An addition to that Sūtra is the *Mantrapāṭha*, published again by the late scholar in the *Anecdota Oxoniensia*, ten years later (1897) under the title "The Mantrapāṭha or Prayer Book of the Āpastambins". These three publications, forming one unit, proved the interest which Winternitz took in the domestic ritual of ancient India, on a comparative basis not only confined to the family of Indo-European peoples, but also

extended to other cultures from an ethnological point of view; and, last but not the least, they showed the place which he assigned to the woman in *religion* and *morals*, the two trends which the scholar Winternitz never ceased to follow in his life. His mode of working was objective,—a solid ground-work of texts, comparing them with each other, critical inquiry, stating the facts, and drawing careful conclusions, *sine ira et studio*.

These three publications were not the only work done by him during this period; ¹.

Thus apart from reviews and lectures, the paper "Der Sarpabali, ein altindischer Schlangenkult" (Mitteil d. Anthropol. Ges. Wien, 18, 1888, issued also separately) touched not only a religious and folklorist theme which he still in his last years of life planned to revise, but brought him into contact with the Epic to which he in the future was ready to devote a good deal of time and work. And his "Notes on Śrāddhas and Ancestral worship among the Indo-European Nations"², show once more his tendency to combine Indology and research with Indo-European religion which was his favourite theme before he was urged to Literary History where he was destined to achieve greatness.

Shortly after, an honourable invitation came to Winternitz. F. M. Müller asked Prof. Bühler to send him one of his pupils to assist him in the second edition of the R̥gveda. That Bühler's choice fell on Winternitz is based on objective and subjective qualities of the latter; his profound knowledge of Sanskrit, ancient religion, his acquaintance with

1. A detailed Bibliography was published on the occasion of the 50th birth-day of the now deceased Professor in Archiv Orient. VI, 1934, p. 275-91 to which additions will be made in one of the next issues of that Journal. Here only the more important pieces of his life's work will be mentioned.

2. Apart from the Preface in the edition of the Āpastambīya-Gṛhyasūtra this paper was the first one, written in English. Therewith Winternitz as other pupils of Bühler followed their teacher's advice as the knowledge of German was very limited at that time among Indian scholars. As further instances may be quoted Kirste, Zachariae (Quellenwerke der Altindischen Lexikographie). The mastering of English enabled Winternitz to take up his stay in England with which he retained mental relations also after his return to the Continent. He was familiar with the life and literature of England and had friends there.

Indian Mss., his exactness and soundness of judgment. In the years 1888-92 Winternitz was Amanuensis of Müller at Oxford; his was the main work in verifying all the quotations in the first edition, adding many references to texts published since, collating and recollating several Mss. (along with Strong), removing old misprints, helping Müller in determining the adoption of new readings for the second edition of the *R̥gveda*;¹ the eulogistic words of Müller about Winternitz are not undeserved.

During his stay at Oxford till 1898 his interest in Epic studies took root; it must be stressed that Winternitz always acquainted himself with the original sources of his work. As with the domestic ritual on which he edited texts and compared all the available *Gr̥hyasūtras*, as with the Veda where he became acquainted with the most important *R̥gveda* the intricacies of which were familiar to him in his capacity as an editorial assistant of F. M. Müller, just so with the *Mahābhārata*. It is, however, interesting to note that already the young student, who published his first papers in 1884 and 1885, in the former year wrote a review of Holtzmann's "*Grammatisches aus dem Mahābhārata*", showing the results of his learning in Sanskrit Grammar. When he took up the *Mhbh.* in a bigger paper for the first time in 1897 (*JRAS.* p. 713-59) it is not to be astonished at that Winternitz took the ethnological point of view in discussing the custom of polyandry in India, as alleged in his "*Mahābhārata*" by the late Joseph Dahlmann. The following year, 1898, brought that important contribution to the critique of the *Mhbh.* in which Winternitz laid stress on the Southern Mss. of the Epic. (*Ind. Ant.* 27, p. 67ff.; 92ff.; 122ff.). To the same year belongs a paper "On the *Mhbh.*-Mss. in the Whish Collection of the RAS" (*JRAS.* p. 147ff.) and one on "Gaṇeśa in the Maha." *ibid.* p. 380ff.). All these papers are the output of his cataloguing work of Mss. while

1. *Rig-Veda-Saṃhitā*, second edition, Vol. I, Preface p. LIV. The proof-sheets with corrections of this edition were kept by the late Professor Winternitz for use in his lectures and Seminar-Uebungen, where his pupils became acquainted also with Sāyana's commentary. After his retirement he presented these proof-sheets to the Seminar fuer Indologie at the German University, Prague, where they are kept as all his lectures, writings in manuscript, numbering over fasciculi.

the Catalogues were published some year later. His activity in that period of ten years (1888-98) was not absorbed in this work only. Apart from that paper in the Vienna Academy of 1892, mentioned above, and the edition of the Mantrapāṭha in 1897, apart from reviews and lectures—he translated Müller's "Anthropological Religion" into German (1894, Leipzig), and one year later the same scholar's "Theosophy or Psychological Religion" (1895, Leipzig). But even that was not enough for his energy and zeal. In 1891 Winternitz became a tutor at the Oxford High School for Girls; in 1891-98 he was appointed Lecturer in German at the Association for the Promotion of Higher Education of Woman in Oxford; in the years 1892-98 he acted temporary private tutor and Examiner in German and Sanskrit for the Indian Civil Service. One of his pupils was the well-known Japanese scholar J. Takakusu. In 1895 Winternitz was appointed Librarian of the Indian Institute at Oxford. It can be easily realised how these various fields of work broadened his mental horizon; only a wide-reaching intellect like his could spare also the time for social and friendly intercourse with scholars like Joseph Wright, Müller's successor to the chair of Comparative Linguistics. In March 1899 Winternitz was appointed "Privatdozent" for Indo-Aryan Philology and general ethnology at the German University, Prag. These subjects were allotted to him in his professorship since 1902. The results of his work at Oxford appear now. In the first place must be mentioned his "Catalogue of South Indian Skt. Mss. (especially those of the Whish Collection) belonging to the RAS of Great Britain and Ireland" issued in 1902 (London, Asiatic Society Monographs 2), as the preparation of that Catalogue laid, no doubt, the foundation to all his foregoing and future enterprise on Mhbh.—research. For, on account of his intimate knowledge of the South Indian Mss., esp. of the Malayalam Ms. of the Sabhāparvan to the importance of which he had directed attention in his paper "Notes on the Mhbh.", he perceived the necessity of a critical edition of the Mhbh. In 1899 he submitted, for the first time, to the Indian Section of the XII International Congress of Orientalists at Rome "A Proposal for the Formation of a Skt. Epic. Text Society" (printed in the Congress-Bulletins No. 3, p. 46-49), a

plan which he had explained in a lecture, held at the XI Congress at Paris in 1897 printed for the public in *Ind. Ant.* 30, 1901, p. 117ff. He re-interated the plan in a "Promemoria" to the Academy of Sciences at Vienna (*Almanach* 1901, p. 206ff.), till on the base of the "Promemoria" by Jacobi, Lüders, and Winternitz, the International Association of Academies at its session in London 1904 decided to enlist among its enterprises the Critical edition of the *Mhbh.*¹ Collections of *Mhbh.*-Mss. in European Libraries and Classifications were prepared, when the war (1914-18) put an end not only to the Association itself but also to that planned Critical edition of the *Mhbh.* On the occasion of the 80th birth-day of that great scholar whose name was revered in India as much as in the West, the Bhandarkar Oriental Research Institute was founded; on the 18th of June 1918 Sir Ramkrishna Gopal Bhandarkar after whom the Institute has been named was in the chair when the decision was made to undertake a Critical edition of the *Mhbh.* In 1923 was published the *Virāṭaparvan* by the late N. B. Utgikar, and the editorship, is now in the hands of Dr. V. S. Sukthankar since 1925; under his editorship today the big volume of the first book of the Epic is in the hands of the students. It must have filled the ever modest Winternitz with pride when he saw the beloved work take this shape, as his first steps in 1897 had not met with great encouragement.

The list of papers in which Winternitz dealt with problems of the *Mhbh.* is long; from that paper on Gaṇeśa, mentioned above together with his previous contributions, he returned again to a question on principle, raised by the same scholar Joseph Dahlman in his book "Genesis des *Mhbh.*" In the paper under the same title (*WZKM* 14, 1900, 51-77) Winternitz refuses to accept the main thesis of Dahlman about one man's authorship of the *Mhbh.* In 1903 he deals with the *Sabhāparvan* in the Southern Recension (*ibid.* 17, p. 70-75), calls attention to data in the paper "The *Mhbh.* and the Drama" (*JRAS* 1903, p. 571 f.) and in 1906 his paper "Bṛhaddevatā und *Mhbh.*" (*WZKM* 20, p. 1-36) shows how he wanted to throw light on the Epic as well as

1. A short historical review was published by Winternitz himself in "Forschungen und Fortschritte" 8, 1932, p. 427f.

on certain chapters of Indian Literature from all sides. He wrote on the serpent-sacrifice of the Mhbh. (Prag, 1904, in the Publication: *Kulturgeschichtliches aus der Tierwelt*, p. 68-80) also from religious and ethnological point of view. In the meantime he had written the encyclopaedic chapter on the Epics of India in his "*Geschichte der indischen Litteratur*," vol. I. When he came to India, his first visit on Indian soil he paid to the Bhandarkar Institute at Poona (cf. *Annals of the Bh. O. Res. Inst.* 4, p. 145-52), to ascertain the methods of work on the collation of Mss. and edition of the text; he held classes with his pupils at Santiniketan to teach them the Western methods of textual criticism while collating Mhbh. Mss.; and he reviewed the *Virāṭaparvan* (AbhI 5, 1924, p. 19-30), the first and the last issue of the *Ādiparvan* (Indolog. Prag. I, p. 58-68; ABhI 15, 1934, p. 159-75). He showed his never diminishing zeal for the Mhbh. till in the last days of his life when he discussed the Specimen of the 5th Parvan. But he was not interested in criticism only, he wanted to take an active part in the editorial work. He and his pupils had collected material for an edition of the *Sabhāparvan* which was always delayed due to other pressing work, mostly due to his English version of the "*History of Indian Literature*"; and he planned a critical edition of the *Nalopākhyāna* too. No European scholar, it may be stated, has taken such a living interest in that great Epic of India as the late Prof. Winternitz.

During his stay at Oxford, Winternitz had prepared Indexes to the translation of the *Vedāntasūtras* by G. Thibaut in the SBE 34, 38, 48; and during all these years till its publication in 1910 he had worked out that voluminous Index of the whole set of the SBE. One who wants to ascertain the view of Winternitz on the research into the history of religions may read the pages of the "*Introductory Note*" (SBE 50, p. XIII f.). He called that General Index "a sort of Manual of the History of Eastern Religions" and it was printed under a similar title (*A Concise Dictionary of Eastern Religions*). Finally, the "*Catalogue of Skt. Mss. in the Bodleian Library vol. II*", was begun during the period of his stay in England, but had to be continued and completed by A. B. Keith when Winternitz had left England.

With his settling down at Prag the third period in his life and work began: the *History of Indian Literature*. Although he

was mainly interested in the religious problems of ancient India, yet the choice of the publishers of the collection "Die Litteraturen des Ostens" of Winternitz for the contribution dealing with Indian literature was a happy one. He was at home in the Veda, in the ritual, in the Epic, in religious and philosophical literature. Though the first volume which was published in two parts in 1905 and 1908 respectively, comprising the Vedic literature, Epics and Purāṇas, was intended for a wider public, the soundness of judgment on the one side, and the completeness of materials on the other side made that volume already a first class hand-book for all students. With the second volume, dealing with the Buddhist Literature (published in 1913) and the Jiniist literature (in 1920) the changed plan became evident: the general reader had to give way to the specialist, though the copious extracts of important or interesting passages in translation made it attractive also to the former. His masterly work reached a climax in the third volume, where (in about 700. pages) the fine and scientific literature of India found a representation hardly to be surpassed; a bird's eye view on the vernacular literature of modern India completed that volume, published in 1922 (Leipzig). Nobody was more aware than the author himself of the deficiencies of his work. But it must be evident to anyone acquainted with the problems of Indian Literature that the idea of a Literary history of India cannot be measured by congruent measures adopted with regard to the literary histories of other peoples. There is no fixed chronology; from the earliest times the historian has to say the first word, before the student of style and aesthetics can be satisfied. The analysis of such compositions like the R̥gveda, Upaniṣads, the Epics, the Tīpīṭaka is still in its infancy; it is easier to advance theories than to state facts, unbiased by dogmatism. That was the attitude of Winternitz : let us keep to facts. But the facts in Indian history of literature are so few that none can find fault with the historian when, to quote the most sad and known instances only, her greatest masters like Kālidāsa, or even a Śaṅkara cannot be absolutely dated. The value of the work is enhanced by the completeness of materials embodied in the Notes, so that the reader hardly looks in vain for any author or his work and the literature upon them. The English translation, published by the Univer-

sity of Calcutta, was a welcome occasion for Winternitz to bring the first volume (Calcutta 1927) to the same level as the others. In 1933 the second volume was issued, again with improvements on nearly every page; the treatment of Buddhist Skt. literature and the Jinist literature in the English translation represents a new edition. Only the beginning of the third volume was sent to the Press when the sudden death interrupted the continuation.

In these years in which Winternitz prepared his literary History he cleared the way by papers. As with the Epic so he did with Buddhism. In 1908 he published an anthology of Buddhism (in Berholet's *Religionsgeschichtl. Lesebuch*, p. 214-322) which was enlarged in 1929 ("Der aeltere Buddhismus nach Texten des Tipiṭaka in the same Collection, 2nd ed. No. 11) and in 1930 supplemented by a special book on Mahāyāna ("Der Mahāyāna-Buddhismus nach Sanskrit-und Prākṛittexten." No. 15). His researches into the Buddhist Skt. literature are embodied in two papers (WZKM 26, 1912, p. 237-52 and 27, 1913, p. 33-47) both under the title "Beitraege zur buddhistischen Sanskrit-literatur". Further, he having given such an admirable analysis of the Jātakas from their literary point of view in his "History" treated them in a paper in the "Ostasiatische Zeitschrift" also from a broader cultural point of view ("Die Jātaka in ihrer Bedeutung fuer die Geschichte der indischen und ausser-indischen Literatur und Kunst"); he was the author of the article "Jātaka" in the ERE 7, 1914, p. 491-94. And in the same way one can observe how the preparation of the third volume of the "History" is foreshadowed by contributions to various Journals. A paper on "Dialog. Ākhyāna und Drama in der indischen Literatur" (WZKM 23, 1909, p. 102 ff.), a big review on the narrative literature of India with regard to Hertel's *Pañcatantra* (Deutsche Literatur-Zeitung 1910, col. 2693-2702; 2757-67), on the late Charpentier's "Paccekabuddhageschichten" (WZKM 24, 1910, p. 104 ff.) and his paper on the *Tantrākhyāyikā* ("Bemerkungen zum T." WZKM 25, 1911, p. 49-62) are ample proofs of his method of working, of his consciousness with which he studied every part of Indian literature.

Whenever there was a new problem of Indian literature Winternitz was among the first to discuss it and to "keep to

facts". The problem of "Bhāsa" was always alive for him, when he first compared the episode of Draupadi's harsh handling by Duṣśāsana in "Mhbh. II, 68, 41 ff. und Bhāsas Dūtavākya" (Festschrift E. Kuhn, München 1916, p. 299-304); he took up the "Kṛṣṇa-Dramen" (ZDMG 74, 1920, p. 118-144); in the Calcutta Review he gave in 1924 (Dec. p. 329-49) a survey of the problem with which he grappled in his third volume of the "History" (p. 184 ff.). To Bhāsa he devoted his last papers which were sent to the Publishers few weeks before his death, because he wanted to throw overboard unnecessary discussions in the English version of the 3rd volume of his "History". In 1922 the German edition of that volume was published, but Winternitz was already at sea to India.

It is remarkable how he returned to his cherished themes as soon as he could spare some time for them. No mention has been made as yet of his ethnological studies, though they go back to the years 1886 when he reviewed books, or to 1898, when he wrote on "Witchcraft in Ancient India" (New World, Boston, and reprinted in Ind. Ant. 28, 1899, p. 71-83). In a paper on "Völkerkunde, Volkskunde and Philologie" (i. e. ethnology, folklore and philology; Globus 78, 1900, p. 345ff., 370 ff.) he draws the boundaries between these three subjects in which he worked himself. And further it must be remarked that Winternitz never lost sight of Indology even in his ethnological studies. When he deals with the myth of the deluge ("Die Flutsagen des Alterthums und der Naturvölker", Mitteilungen der Anthropolog Gesellschaft Wien 31, 1901, p. 305-33) one may suggest that he was inspired by the myth found on Indian soil, and he compared not less than 73 myths, classifying them and trying to find the natural fact behind the myth, quite in accordance with his attitude in matters of religion or literature. Religion formed the contents of a paper on Malayan popular beliefs ("Bemerkungen zur malaischen Volksreligion", WZKM 14, 1900, p. 243-264); he wrote for a wider circle on the idea of fate with Indians ("Das Schicksal im Glauben und Denken der Inder", Allgem. Zeitung, München, 1902, Beil. No. 102 f.). And one of his popular papers (ibid. 1903 x, No. 238: 246, 252 f., 258 f., 264) "Was wissen wir von den Indogermanen?" does not indulge in theories on the home and culture of the "Indo-

European people", but, as unmistakably announced in the question-form of the title, Winternitz tries again to collect and state the facts, from which cautious conclusions could be drawn.

Since the beginnings of his scholarly life he had assigned in his studies a great place to the woman. That is to be seen already from his thesis, as mentioned above; to that purely scientific interest was added practical experience gained by him when he witnessed the fight of English women for their and their sisters' emancipation. He wanted to teach the women of his country the lesson he had learned in England. In 1899 he wrote on the academical studies of women in England in a newspaper. Winternitz was a man who fought for the women, publicly, in newspapers and in lectures; he was a leading brain in women's associations, and he never left the question of progress of women outside his interests. But from a psychological as well as scientific point of view it is interesting how Winternitz combined in his papers the ethnologist, the historian of religions, the Indologist with the friend of women's emancipation, all that united by his moral instinct. If the titles alone are quoted, the reader will get an insight into the inner connection, of that remarkable unity of personality. "Die Frau in der Voelkerkunde" (Oesterreich. Rundschau I, 1905, 621ff.), "Die Witwe im Veda" (WZKM 29, 1915, p. 172-203), and those papers in the Archiv for Frauenkunde und Eugenik (2, 1916; 3, 1917), published in 1920 as a book under the title "Die Frau in den indischen Religionen", the first part of which dealt with the woman in Brahmanism, a continuation of which he planned, but never published.

When he was the Dean of the Faculty of Philosophy at the German University, Prag, he had the pleasure to welcome in 1921 in the big Aula the man in whom he saw a symbol of India, old and new, the poet Rabindranath Tagore. As Winternitz never confined his interests to the narrow—though so vast—field of ancient India, he had devoted to the poet a paper already in 1913 (in: Die Geisteswissenschaften I, p. 840ff.), designing the latter's picture as poet and philosopher of religions. His admiration for the poet was as great as his love for Indian wisdom. He gladly accepted the invitation to follow the poet to India and to act as the visiting professor at his Viśva Bhārati University at Śanti-

niketan. In 1922-1923 Prof. Winternitz lectured not only there, but also at many Indian Universities, specially at Calcutta; these lectures, first printed in the Calcutta review, appeared later on (1925) under the title "Some Problems of Indian Literature", dealing with the most vexed and interesting questions, e.g. the Age of the Veda, the Kautīliya Arthaśāstra, Bhāsa etc. The days spent in India were filled with travels, personal meetings, and also with a busy activity for the Mhbh.-work and other publications which he contributed from India to European Journals. He kept a diary, and it is a great pity that only one part of it has been printed, dealing with his stay in Shivpuri where he partook in the ceremonies held on the occasion of the erection of a temple of the great Jaina saint and scholar Vijaya Dharma Sūri ("Erinnerungen an Indian. Eine Woche bei den Jaina-Moenchen in Shivapuri," Zeitschrift f. Buddh. 7, 1926, p. 349-77). By his stay in India he got insight into the political struggles, but he admired most the moral side of the fight. Already within the great war he had published a short paper on England, Russland und Indien-einst und jetzt" (Oesterr. Monatsschrift f. d. Orient 42, 1916, p. 15-17). He returned in booklets over and over again to Tagore and Gandhi in whom he saw the apostles of modern India, of love, of humanity. But he made a wider public acquaintance also with the Ahimsā, with Sarojinī Naidu, and the like. Besides these and smaller contributions to various Journals may be mentioned his publication on Gandhi "Mahatma Gandhi" (1930, in: Schriften d. Deutschen Gesellschaft f. sittl. Erziehung, No. 11), on Tagore ("Rab. Tagore," Hochschulewissen 8, 1931, 423-307), and in 1936 he published a booklet of 52 pages on "Rab. Tagore, Religion und Weltanschauung des Dichters" (Prag) on the celebration of the 75th birth-day of the poet.

An event like the great war could not pass without impressing a man like Winternitz. From his conviction as an ethnologist and from his consciousness as a human being and from his never fading moral instinct he condemned war as well as nationalism. But again the scholar Winternitz got the upper hand when he in 1917 wrote his pamphlet "Die Frau und der Krieg im Lichte der Voelkerkunde" (Sammlung gemeinnuetziger Vortraege Nos. 467-

69). And after the war all that had only slumbered in him awakened, namely his fight for humanity, which had to start with moral education in schools. Thus he was one of those few men who founded a "German Society for Ethical Education" in Prag, where he collected people around that idea of humanity, where he lectured, and in the Publications of which society he issued some of his papers on Gandhi and Tagore, mentioned already before in "Religion und Moral" (No. 2, 1922). One of his latest papers, published in the *Visva-Bharati Quarterly* (N. S. I, 1935) under the title "Unity of mankind" was again the fruit of his studies on subjects of ethnology; he wanted to publish a book on race, on which he had lectured long and had collected an enormous material on that vast subject, and made excerpts from books and papers, to leave them as they are.

This rich work was done besides his further research into Indian Literature. With his return from India he started to revise his "History" for the English translation. And again he contributed papers, dealing with various problems of that work to Journals. He was as well a contributor to Collections like the "Religion in Geschichte und Gegenwart" where he wrote the entries on Buddhism, and in 1929 he edited in the "Indologica Pragensia" in collaboration with the writer of these lines. In the same year another Journal, the "Archiv Orientalni", of the Oriental Institute, began to be published in which he became a frequent contributor; he wrote on various subjects; one which occupied him much in connection with the preparation of the second volume of his "History" was the authenticity of the Pāli canon (See: *Arch. Or.* I, 1929, p. 235-46; *Studia Indo-Iranica*, Festsache Geiger, München 1931, p. 63 ff.; *Orientalist. Literaturzeitung* 1933, 665 ff.; *Visva-Bharati Quarterly* II, Part 1, 1936). In 1933 he was glad to see his second volume out.

The same year he celebrated his 70th birth-day. Many learned societies, among them Indian too, had honoured him before by conferring on him their honorary membership. His reputation as scholar was recognised by the Hardy prize, which he got in 1913. The services he had done to science found adequate expression of thankfulness and recognition by those who partook in the "Festschrift" dedicated to him (Leipzig 1923) and

in a big number of the "Archiv Orientalni" (VI. 1934), dedicated to him by the Institute

Winternitz felt it his duty to lecture not only before his students, but before a wider audience. Great is the number of his University extension lectures; in many Associations he was an ever ready lecturer; as he delivered lectures on the International Congress of Orientalists.

Although the work of this man was—so rich, yet he never forgot his teachers and friends to whom he devoted obituaries, biographies, etc.; he also never denied his help or advice to anyone who applied for it. He was a man whose hours of day were devoted to work, not only for himself, but also for others. Without sentimentality he had a deep feeling for the shortness of his fellow-men but also love for them. Indian students can tell how kind he was in personal contact. Like his work his gentle personality will not be forgotten by his friends and pupils.
